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THE

CHRISTIAN SABBATH

OR THE

SABBATH OF THE NEW COVENANT

BY
JOHN N. GILBERT.
AUSTIN, TEXAS.

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CHRISTIAN SABBATH

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SABBATH OF THE NEW COVENANT

BY
JOHN N. GILBERT.
AUSTIN, TEXAS,

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PREFACE.

In writing this little book I do not do so in the spirit of censoriousness, but in the spirit of my Master. I have written this that I might confute error, and lead People to see the beautiful Truth and Harmony in God's *plans, His Word, and Work.* I do not destroy, but give each Truth its place and time, as well as its purpose for which God has intended it. I do ask that it may be read in the same spirit in which it has been written; compare and read with the *Word,* and the Truth will come to you and give you an understanding heart; so as you read you can see that the change from the Sabbath of the Decalogue, or seventh day, has been Divinely Ordained by the *Holy Ghost,* and that the Sabbath of the New Covenant falls by his authority on the *First Day of the Week.*

JOHN N. GILBERT.

The following letter of endorsement from Rev. R. J. Briggs, D. D., will speak for itself:

Mr. J. N. Gilbert, Austin, Texas:

My Dear Bro.—I have carefully read your manuscript entitled "The Christian Sabbath, or the Sabbath of the New Covenant," and can confidently recommend it to all who are in doubt or uncertainty, as to the *scripturalness* of the abolition of the seventh day, and the observance of the first day of the week as a Sabbath. Your argument is clear and convincing, and can not be successfully attacked until men prove that the Mosaic dispensation did not pass away by fulfillment, and that the New Covenant is a sort of neoplasm or excrescence upon the old. I hope that wherever Adventism has carried its shadows of confusion and misconception your little book may follow as a light that shineth in a dark place.

Yours truly,

R. J. Briggs, D. D..

Austin, October 16, 1900.

The following letter of commendation from Rev. H. M. Whaling, Ph. D., testifies to the merit of the book:

AUSTIN, TEX., Oct. 24, 1900.

Mr. John N. Gilbert:

Dear Bro.—I have carefully read the manuscript of your book, "The Christian Sabbath, or the Sabbath of the New Covenant," and take pleasure in saying that it is not only an unanswerable refutation of the erroneous opinions of the Adventist, but that it also contains a great deal of valuable information that will be helpful to all thoughtful students of the Word.

I cheerfully commend it to all lovers of the Bible. No one can read and absorb its teaching without being armed against many of the common heresies of the day.

Dr. H. M. WHALING, Ph. D.,
Pastor Tenth Street M. E. C. S.

CHAPTER I.

The Commandments, given to Moses for the Jews, or the Israelites. Time, B. C. 1491.

Exodus, 20—7: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless."

8. "Remember the Sabbath day to keep it holy."

9. "Six days shalt thou labour and do all thy work."

10. "But the *seventh day* is the *Sabbath of the Lord thy God; in it thou shalt not do any work, nor thy son, nor thy daughter, nor thy man servant, nor thy maidservant, nor thy cattle, nor the stranger within thy gates.*"

11. "For in six days the Lord made heaven and earth, the sea and all that in them is, *and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*"

How many of our Advent friends keep this part of God's Laws and Commandments? The Jews did not keep it at that time, but often were disobedient. I find no place where God was partial in the keeping of his commandments. His command was just as positive on one part as upon another. In the *Old Covenant, salvation was of works* and carnal ordinances, as in Galatians, 3—12: "The law is not of faith; but the man that doeth them shall live in them." If God said keep the *"Seventh day"* as a "Sabbath," *He also said keep the "Seventh year"* as a Sabbath of rest, *just as positively* as he said keep the "Seventh *day.*"

Leviticus, 25—1 (B. C. 1491): "And the Lord spake unto Moses in *Mount Sinai,* saying:

2. "Speak unto the children of Israel, and say unto them, 'When ye come into the land which I give you, then shall the *land keep a Sabbath unto the Lord.*'

3. *"Six years* thou shalt sow thy field,

and six years thou shalt prune thy vineyard, and gather in the fruit thereof."

4. "But in the *seventh year shall be a Sabbath of Rest unto the land, a Sabbath for the Lord,* thou shalt neither sow thy field nor prune thy vineyard."

5. "That which groweth on its own accord of the harvest, thou shalt not reap, neither gather the grapes of the vine undressed, for it is a year of rest unto the land."

Now, by what *authority* does the *Adventist discard* one of these "Commandments," and keep the other? Does not God say just as positively to keep one as he does the other? And so he does with every one of them, because the *"Old Covenant"* "shadows forth the fulfilling of the law," and the coming in of the "New Covenant."

Leviticus 23—4 (B. C. 1490): "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons."

5. "In the fourteenth day of the first month at even is the Lord's passover."

6. "And on the fifteenth day of the same month is the feast of unleavened bread" (a shadow).

Our Lord was crucified on the fifteenth day of Nisan, being the "Lamb that was slain in the passover."

10. "When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye *shall bring a sheaf* of the *first fruits* of your harvest unto the Priest." (A shadow. *Christ became first fruits.*)

11. "And he shall wave the sheaf before the Lord to be excepted for you; on the *morrow after the Sabbath* the priest shall wave it."

On the morrow after the Sabbath; that would be on the first day of the week. "The Lord rose on the first day of the week," "being the first fruits of the New Covenant over death."

On the morrow: a *shadow* of the *Chris-*

tian Sabbath. Then it gives the order of observing the feast, and in the 15th verse: "And ye shall count unto you from the *morrow after the Sabbath,* from the *day that ye brought the sheaf* of the wave offering; *Seven Sabbaths* shall be complete."

16. *"Even unto the morrow after the Seventh Sabbath (first day of the week) shall* ye *number fifty days,* and ye shall offer a new meat offering unto the Lord."

Fifty days brings again the first day of the week.

Fifty days after the Passover Moses Received the Law of Commandments on Mount Sinai. (A shadow.)

Fifty days after the Resurrection the Holy Ghost came on the First day of the week. (On the morrow After the Sabbath, Bringing in the New Covenant, and also *establishing the Christian Sabbath, which I will note more fully again.)*

Now, these feasts are just as *binding* as any *part* of the *"Commandments."*

We will see what the Lord says.

Leviticus, 25—18: "Wherefore, ye shall do my statutes and keep my judgments, and do them; and ye shall dwell in the land in safety."

Leviticus, 26—14: "But if ye will not hearken unto me, *and* will not do *all* these *Commandments.*"

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do *All My Commandments,* but ye *Break My Covenant.*"

16. "I also will do this unto you. I will even appoint over you terror, consumption, and burning ague that shall consume the eyes, and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it."

So you can see there is no way marked out, only by keeping *All His* commandments. There is nothing that will take the Place of the *Old Covenant* or make it void, but the *Fulfilment* of the *Prom-*

ise, which brings in the New *Covenant,* which is by *Faith, and not of works,* as in the *old,* yet we find the *old pointing* with *Signs* and *Prophecy* to the *coming of the new.*

Hebrews, 10—1: "For the law having a *Shadow* of good things to come, and not the *very Image* of *things,* can never with those sacrifices which they offered year by year continually *make* the *comers* thereunto *Perfect.*"

We see also in

Exodus, 31—16: "Wherefore the children of Israel shall keep the *Sabbath,* to observe the*Sabbath* throughout *their generations,* for a *perpetual covenant.*"

17. *"It is a Sign between me* and the *Children* of *Israel* forever, for in *Six days* the Lord made heaven and earth, and on the *Seventh* day He rested and was refreshed."

It is a *Sign* of *things* to *come.*

Paul says (Colossians, 2—16): "Let no man therefore judge you in meat or

drink, or in respect of an holy day, or of the new moon, or of the *Sabbath days.*" (Which in the law of *commandments was "a Sign."*)

17. "*Which are a shadow* of *things to come. But the body is of Christ.*"

(Here Paul is *correcting* the error of the Colossians, by still *keeping* or *returning to their traditional worship* of *ordinances and days,* which are *ended* in *Christ.*)

Colossians, 2—6: "As ye have therefore *received Christ Jesus, the Lord, so walk ye in* Him."

9. "For in Him dwelleth all the fulness of the Godhead bodily."

For he has *taken up in Himself All* the *Law* of *commandments* and ordinances.

10. "And ye are *complete* in Him," (not in the seventh day) "which is the head of all principality and power."

11. "In whom also ye are circumcised with the circumcision made with-

out hands; in putting off the body of the sins of the flesh, by the circumcision of Christ."

12. "Buried with Him in baptism, wherein also ye are risen with Him through the *faith* of the *operation* of *God,* who hath raised him from the dead."

So you see in this plan of Salvation, not the observances of the *"Seventh day"* or "ordinances" as of old, but by faith in the "operation of God" through Christ, who is our atonement for our sins.

13. "And you being dead in your sins and the uncircumcision of your flesh hath He quickened together with Him, having forgiven you all trespasses."

"Having forgiven you all trespasses, blotting out the handwritng of ordinances that was against us, and was contrary to us, taking it out of the way, *nailing it* to *His* cross."

Now He means the ordinances that are taken away, and among the things named is the *Sabbath days,* so you see there is

no authority for us to observe the *seventh day or the Jewish Sabbath;* because *it is no more a commandment than* was *circumcision,* that we have just read. "Which was made with hands" (verse 11), or meat offerings. No, he sweeps them all aside and says it is "by faith" in and through Christ.

Hebrews, 10—10: "By a new and living way, which He hath consecrated for us, through his flesh."

Yes, the Law *was* the *shadow* of things to come, and *they did come in Christ,* and in *"Him dwelleth* all the fulness of the Godhead bodily," and Paul certainly made it very plain to the Colossians that Christ was the "end of the law." Then how much plainer should it be to us who live under the *New (Gospel) Dispensation* of to-day. They had been reared under the Law and could be easily confused as to the true way, but we should not have this *cloud between us* and *Christ,*

"who is able to save to the uttermost all that will come to him through Faith."

John, 14—6. Jesus says: "I am the way, the truth, the life."

One evening at our cottage holiness prayer meeting an *Advent minister* claimed the *Seventh day* as the *Sabbath*, and said that *no man could obtain Holiness or Sanctification, only through the Exodus Commandments.* That of course meant that the *Seventh day* must be kept as a Sabbath.

My answer was that I did not *get my Holiness through the Exodus Commandments, but by Faith through* and *in Jesus Christ.*

Jesus saith "I am the way," and it was through Him and through His *cleansing power* that I was *"wholly sanctified"* and made *Holy,* and not by the observance of the *seventh day* or *Jewish* Sabbath. So Paul not only set the Colossians right, but he also shows the Hebrews the same

thing, and to us our duty and privilege under the new covenant.

And he is more plain in showing that they were no longer under any part of the Law of "Commandments" to observe the seventh day, but there is "*another* day *limited,*" so he says to them:

Hebrews, 3—1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

2. "Who was faithful to Him that appointed Him, as also Moses was faithful in all his house."

3. "For this man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house."

4. "For every house is builded by some man, but He that built all things is God."

"And as God first *gave* a *promise* to *Abraham,* and then gave the Law of commandments to Moses four hundred and thirty years after, which was to last until

the fulfilling of the promise." (See Gal., 3—16 to 24.) So "He that built all things" has also the right to take away the law of works, and establish the promise (which is Christ), by faith. So it is no longer the *Law,* for "Christ is the end of the Law." Rom., 10—4: "For Christ is the end of the Law for righteousness to every one that believeth."

Hebrews, 3—5: "And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to *Be Spoken After."* (A shadow.)

Yes, Moses was a servant, a testimony of things to be "spoken after" (see chapter 10—1); "a shadow of good things to come," and it came.

6. "But Christ as a Son over His own house, whose house are we; if we hold fast the confidence and the rejoicing of the hope firm unto the end."

"Hold fast the confidence and the hope firm unto the end." That is, trust in the *New* covenant, which is Christ; not

to go back under the Law, which means bondage again (Gal., 4—9); but let your Rest be in Christ, by Faith for "He is our Peace," whose house are we; and "He dwells in us," and walks in us.

Hebrews, 4—1: "Let us therefore fear, let a promise being left us of entering into His rest, any of you should seem to come short of it."

Bear in mind that the promise was given to Abraham *430* years before the Law was given to Moses, and Paul reminds the Jews that the Gospel dispensation had come that was promised:

2. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

3. "For we which have believed do enter into rest, as He said. As I have sworn in my wrath, if they shall enter into my rest, although *the Works were finished* from the foundation of the world."

Yes, we have believed and have entered into rest; and although the works were finished, and the "Law of *commandments* ended," yet there was the same chance for *them that was for us,* and that was not by *works but by Faith* in *Jesus Christ the Son of God*—the *"New Covenant."*

Which is our Rest, and a rest for all the world.

Now, if you will observe and study closely the following verses, from 4 to 11, you can see that the seventh day or Jewish Sabbath was done away with as a Sabbath of rest, and *another day Limited* as a *Sabbath* to the People of God.

4. "For he spake in a certain place of the *Seventh Day,* on this wise. And God did rest the *Seventh day* from all his work."

5. "And in this place again, if they shall enter into my rest."

Notice how it is now changing from works, unto grace through faith which covers the *entire world.*

6. "Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in, because of *unbelief*" (had no faith).

7. *"Again, He Limiteth a Certain Day,* saying in David: "To-day after so long a time as it is said to-day, if ye will hear His voice harden not your hearts" (Psalms, 95), which is a prophesy of the coming of Christ and the Holy Ghost, and the *new covenant,* as will be shown further on. You can see by this verse that *another day has been limited which takes the place of the Seventh Day.* Note the next verse:

8. "For if Jesus" (marginal reading, if Joshua) "had given them rest, then would He not afterward have spoken of another day."

It does seem to me that our *Advent friends* have *failed* to *read this* part of the scriptures. "For if Joshua had given them rest," "Then He would not have spoken of another day" (New version).

9. "There remaineth therefore a rest to the people of God" (marginal, or a keeping of a Sabbath).

New version: "There remaineth therefore a Sabbath rest for the people of God."

So you may take the old or new version, and it *does away* with the *seventh day* as a *Sabbath.*

10. "For He that is entered into His rest, He also hath ceased from His Own Works, as God did from His."

11. "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

Well, says one, when shown this scripture, he did not believe that we were compelled to keep any day. *Yes, we are:* for *"He limiteth another day"* for a *Sabbath* to the people of God," and as I have shown a *disannulling* of the *Seventh Day,* I am confident that I can establish to any thinking, fair-minded person that the *First Day* of the *week or Lord's day is*

the Limited day, of which I will speak further on; but it is not the day we worship or receive our salvation through, but *through Jesus Christ* our redeemer, the "New and living way." See!

Hebrews, 7—11: "If, therefore, *Perfection* were by the *Levitical priesthood*" (for under it the people received the Law), "what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron."

12. "For the priesthood being *changed,* there is made of *necessity a change also of the Law.*"

13. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar."

14. "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood."

15. "And it is far more evident: for

that after the similitude of Melchisedec there ariseth another priest."

16. "Who is made, not after the *Law* of a *carnal commandment, but after the power* of an *endless life.*"

17. "For he testifieth, Thou art a Priest forever after the order of Melchisedec."

18. "For *There Is,* verily, *a Disannulling* of the *Commandment, going before* for the *weakness* and *unprofitableness thereof.*"

This verse is very plain In Disannulling the Commandment which *covers* the *seventh day* also.

19. "For *the Law* made *nothing perfect,* but the *bringing* in of a *Better Hope* did. By the which we draw nigh unto God."

So you can see that the plan of salvation brings in a better hope, "by which we draw nigh unto God," through our Lord, who is able to make you perfect by Faith, a thing the Law could not do.

And now, as *you read, keep the facts before you* that are *given* in *Hebrews, 4—4,* that it was the *seventh day Paul was talking about,* in verse 7, "another day is *Limited,*" or the doing away with the seventh. Eighth verse, Joshua did not give them rest, and as the margin reads, verse 9, "there remains a Rest," "or the keeping of a Sabbath," "to the people of God;" and in addition to, and with these verses, come back to the seventh chapter, verse 12, "there was a change;" "For the priesthood being changed." So also of necessity a change in the Law." Verse 18 shows that there was a "disannulling of the commandment," so that a better hope might come.

Now, in the second chapter, we turn to Jeremiah and bring in the New Covenant that is spoken of there.

CHAPTER II.

Jeremiah, 31—31: "Behold the days come, saith the LORD (that is good authority), that I will make a new covenant with the house of Israel and with the house of Judah."

Our Lord came out of that house of which Paul has spoken.

32. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband to them, saith the Lord."

Now this verse shows that the old covenant, the Law of Commandments, was disannulled.

33. "But this *shall* be the *covenant* that *I will make* with the *house of Israel. After those days, saith the Lord, I will put my Law in their inward parts,* and

write it in Their Hearts, and will be their God, and they shall be my people."

In their hearts. This means that we must have *an experimental Religion Born* of the *Spirit,* not of dead works, but the real living, live Spirit in your heart as a witness crying Abba, Father. Yes, written in our hearts. Now see how Paul in explaining these things to the Hebrews, shows that the New Covenant was made, and we were*under no part of the old*:

Hebrews, 8—7: "For if that *first Covenant had been faultless,* then should *no place* have *been sought for the second.*"

8. "For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah" (Heb., 7—14).

The ninth and tenth verses are the same as written by Jeremiah, of which Paul said that that time had come in verse

13. "In that he saith: A New Covenant he hath made, the *first Old. Now*

that which decayeth and waxeth old is ready to vanish away."

So you see the old was only a shadow of good things to come, which brings us to Hebrews 10—20, a "new and living way."

Hebrews, 10—21: "And having an high priest over the house of God."

Heb., 10—22: "Let us draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Not by keeping the seventh day. Now, Paul wrote these things A. D. 64; also to the Colossians in the same year, which we will refer to again. Now let us see what he has to say to the Galatians on this same subject which was written A. D. 58.

The *Christian's* is the *plan* of the *commandments* in *Christ;* if we live in Christ through the spiritual birth, then we live without sin, which takes in all, by the

"Faith of the Son of God." Paul shows its workings and effects in Gal., 2, A. D. 52.

16 v. "Knowing that a man is not justified by the works of the *Law, but by the faith of Jesus Christ,* even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law."

Now, then, to the person that has been born of the Spirit, and has been filled with the Spirit, and taught by the Spirit, so that the Bible, when he reads it, is God talking to us, this will appear very plain; but to the person who starts in to read the Bible in a literal way, and not having the Spirit of God born in him, that person will get to himself confusion. Paul's key to the reading of the Bible is given in 2 Timothy, 2—15, but the verse should never be separated:

"Study to shew thy self approved unto God a workman that needeth not to be ashamed." (Some stop right there and

call for your work, but what is your works? Add the rest of the verse):

"Rightly dividing the word of truth."

But let us turn to

Galatians, 2—17: "But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

18. "For if I build again the things which I destroyed, I make myself a transgressor."

19. "For I through the Law am dead to the Law, that I might live unto God."

20. "I am crucified with Christ" (none but the spiritual can understand this), "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

21. "I do not frustrate the grace of God; for if righteousness come by the Law, then Christ is dead in vain."

Now, it is six years later when Paul

wrote the third chapter, and it seems that they have become tainted with the idea that they must use some of the old law, such as *observing days,* so he asks them what moved them to *leave* the *faith.* Hear him:

Galatians, 3—1: "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you."

2. "This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of faith."

3. "Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh."

Let one that reads these verses digest the meat there is in them, and especially those who are arguing for the seventh day for a Sabbath. Whoever *doeth these things makes the all-sufficiency of Christ a failure.*

4. "Have ye suffered so many things in vain, if it be yet in vain."

5. "He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the Law, or by the hearing of faith."

6. "Even as Abraham believed God, and it was accounted to him for righteousness."

Yes, Abraham could look on down through the ages and see the day of our Lord Jesus. John, 8—56: "Your Father Abraham rejoiced to see my day, and he saw it and was glad."

Galatians, 3—7: "Know ye, therefore, that they which are of faith, the same are the children of Abraham."

8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blessed."

9. "So, then, they which be of faith are blessed with faithful Abraham."

10. "For as many as are of the *Works* of the *Law* are *Under* the *Curse,* for it is written, Cursed is every one that continueth not in all things which are *written* in the *book* of the *Law* to *do them.*"

What a fearful thing it is for the Adventist to claim Christ as his saviour and at the same time bring in the seventh day a part of the old Law. How they can conceive that they can discard all the rest of the Law and keep this, and *just that seventh day, is sufficient to bring the curse of the Law upon them.*

11. "But that no man is justified by the Law in the sight of God, it is evident; for the just shall live by faith."

12. "And the Law is not of faith but the man that doeth them shall live in them." (Be careful.)

13. "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

14. "That the blessing of Abraham

might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

15. "Brethren, I speak after the manner of men; Though it be a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto."

The covenant between God and Abraham was confirmed by an oath of God.

16. "Now to Abraham and his seed were the promise made. He saith not. And to seeds, as of many; but as of one. And to thy seed, which is Christ."

Now listen to the next, and if you think the seventh day commandment is not of the past, turn to Jeremiah, 31—31, and Hebrews, 4—4, 7, 8.

17. "And this I say, that the covenant that was confirmed before of God in Christ. The Law, which was four hundred and thirty years after, can not disannull, that it should make the promise of none effect."

18. "For if the inheritance be of the

Law, it is no more of promise; But God gave it to Abraham by promise."

Now read carefully and study the next verse, and you can see the part the law played in the plan of Salvation:

19. "Wherefore then serveth the law. It was *added because of transgressions, Till the Seed Should Come* to whom the promise was made; and it was ordained by angels in the hand of a mediator."

20. "Now, a mediator is not a mediator of one, but God is one."

21. "Is the Law, then, against the promise of God. God forbid! For if there had been a law given which could have given life, verily righteousness should have been by the Law."

22. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

23. "But *before* faith came we were kept *under* the law. Shut up unto the

faith which should afterwards be revealed."

Now, notice the next verse:

24. "Wherefore *the Law was our Schoolmaster to bring us to Christ,* that we might be justified by faith."

25. "But *after faith has come* we are *no longer under a schoolmaster.*"

Christ is the end of the Law. I wonder if those who teach the Seventh day doctrine ever read these scriptures, and yet what great harm they are doing to others by misleading them so that they will miss Christ.

26. "For ye are all the children of God by faith in Christ Jesus."

We read of the time that the Ark was being returned to the children of Israel, and the road was rocky and rough, so that the Ark shook and one of the men that accompanied it was afraid lest it turn over. He reached forth his hand to steady it, but the instant his hand touched the Ark he fell dead. The Lord was tak-

ing care of the Ark. And so in this case, He has provided a plan of Salvation, through faith in Christ, and He says Come. But here comes one; he is afraid the Ark will turn over, and he runs to the old law to get the seventh day to prop it with. He thinks he can improve on it, but the moment he *touches the old Law he drops dead. Yes, without Christ.* "For in Christ all are made alive."

Exodus, 31—16: "They shall keep the Sabbath throughout their generations." *How long is a generation?*

17. "It is a Sign." Here we have Paul saying that it is only a "schoolmaster" to bring us to Christ," and Christ says "I am the way." In writing this I do not propose to use any authority that is not sustained by the Bible, which is the word of God, so I have used Paul as the authority and expounder of this matter, only punctuating with enough of my own thoughts (under the Spirit) to rivet the attention of the reader to the

definite points made by Paul on the subject before us, so I will turn your attention to Paul again.

A. D. 58. Galatians, 1—8: "But though we, or an Angel from Heaven, Preach any other gospel than that which we have preached unto you, let him be accursed."

What a fearful thing it is to try to steady the Ark. Some say if a man is honestly mistaken God will not hold it against him. Yes, He will, if we preach any other gospel that leads others wrong. The *man* that *put his hand on the Ark had good intentions,* but the ark was not to be touched. Rev., 22—19. Neither added to or taken from.

Galatians, 3—29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Galatians, 4—4: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law."

5. "To redeem them that were under the Law, that we might receive the adoption of sons."

Now, in the next verse he gives the evidence and assurance of the spiritual birth, when you are adopted as a Son, and if you have not this glory filling the soul with peace, strive for the experience.

6. "And because ye are Sons, God hath sent forth the Spirit of his Son into our hearts crying Abba. Father."

The soul that receives this witness can not close his mouth upon the truth. He will know it and will tell you that he does know it. It is positive testimony.

7. "Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ."

Not by keeping the Jewish Sabbath or any other part of the Law of commandments; But " an heir of God through Jesus Christ." Carefully note the following verses:

8. "Howbeit, then, when ye know not

God, ye did service unto them which by nature are no gods."

9. "But now, after that ye have known God, or rather are known of God, how *turn ye again* to the weak and *beggarly elements, whereunto* ye *desire again* to *be* in *bondage.*"

After having known God, how turn ye again to the *Seventh day* of the week, and beggarly elements that will bring you into bondage again. It is like the children of Israel *crying* for the *onions* and *garlic,* that *they left in Egypt,* even while the Lord was feeding them on heavenly manna, and at the same time pointing to Canaan, where the land was filled with milk and honey.

Now hear Paul in the next verse:

10. "Ye observe days, and months, and times, and years."

11. "I am afraid of you, lest I have bestowed upon you labour in vain."

So you see how earnestly he set forth and how plain Paul made these things;

how he shows the passing away of the old and coming in of the new. He shows them what a terrible condition they are in after having received the faith, to turn again to the law, or bondage again. Some will try to exclude the Ten *Commandments* as *separate,* and say they are *still in force.* Paul does not so teach.

2 Corinthians, 3—6: "Who also hath made us able ministers of the New Testament" (New covenant), "not of the letter" (which is the Old), "but of the Spirit; for the letter killeth" (dead under the Old), "but the Spirit giveth life."

7. "But if the ministration of death" (old), "written and engraved in stones," (*the Ten Commandments*) "was glorious." So that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, *Which Glory* was to be *Done Away.* (Reference, Exodus, 34—1.)

8. "How shall not the ministration of the Spirit" (life) "be rather glorious."

9. "For if the ministration of condemnation be glory" (commandments), "much more doth the ministration of righteousness exceed in glory."

11. "For if that which is done away was" (old) "glorious, much more that which remaineth is glorious." (*This* takes the *seventh day,* for it *takes* the *Ten Commandments.*) See Romans, 7—4, 5, 6, 7, 8, 9, 10. So you can see that Paul plainly teaches that we are "ministers of the New Testament," or covenant, and that the old has passed away.

Neither does Jeremiah teach it:

Jeremiah, 31—31: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."

32. "Not according to the covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the land of Egypt."

Now, this covers the entire covenant. Even the Ten commandments (see He-

brews, 4—4), speaks of the seventh day, and that is the Adventist's strong point to confuse people with, but see the seventh and eighth verses shows plainly that there was *another day limited,* and spoken of; so there was a new covenant made as above, also in Hebrews, 8—7, 8, 9; and Paul shows farther that there was a *"disannulling of the commandment."* Heb., *7—12, 18, 19; also* Gal., *3—24, 25;* Col., 2—14. He, Christ, taking up in himself all the commandments, thus fulfilling the law, and He in *turn giving out unto us such commandments as we should keep.*

Ephesians, 2—13: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

14. "For He is our peace: who hath made both one, and hath broken down the middle wall of partition between us."

Now see how He does the work:

15. "Having abolished in *his flesh* the enmity, *Even* the *Law* of *Commandments* contained in ordinances, for to make in

himself of twain one new man so making peace."

16. "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

"Having abolished in his flesh," He came and lived the law as a man, and fulfilled it as a man, obeying and taking up in His own flesh every particle of the law.

Colossians, 2—14: "Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

How few in the days of Jesus understood what He was doing for the world. While He was sojourning here as the son of man, they did not know that in the everyday life He was fulfilling and taking up in His own flesh the Law that none of them had been able to keep, and therefore was "grievous unto them," and they were truly under sin. And on this very

subject we have the words of Jesus saying (Mathew, 5—17): "Think not that I am come to destroy the Law, or the prophets; I am not come to destroy, but to fulfill."

18. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled."

And He fulfilled the law and folded it up and put it away, for the law made nothing perfect.

Hebrews, 7—19: "For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God."

The Jews don't believe that the law was fulfilled; neither do the Adventists. But let me show something they have not learned: *The Old Testament talks of God. The New Testament talks in the four books of the gospel, of Jesus, the Son of God, Then from the Acts of the apostles to Revelation, talks* of the *Holy*

Ghost Dispensation, of which we are living under to-day.

Now, with this statement before you, I will give you further light about the changing of the seventh day, as given in Hebrews, 4—4, 7, 8. The fourth verse speaks of the "seventh day." Seventh verse: "Again he Limiteth a certain day, saying, in David, To-day after so long a time, as it is said, To-day if ye will hear His voice, harden not your hearts."

Now, note the words of

Hebrews, 3—7: "Wherefore as the *Holy Ghost saith, To-day* if ye will hear His voice, harden not your hearts."

As the *Holy Ghost saith.* So you can see that the changing is the *work* of the *Holy Ghost,* and the *establishing another day* will show also His work.

Well, says the Adventist, Christ kept the seventh day as a Sabbath, and he told us to keep it; *nowhere in the New Testament did he command us to keep the seventh day.*

Yes, He kept it, for He was fulfilling the law, taking it up in himself, and at the same time bringing in the law of Faith and of Mercy, such as healing and love, in doing all the good He could, saying, "I am the way." So we find the Pharisees were sticklers for that day; they did not want his disciples to eat on the Sabbath, neither that He should heal anyone on the Sabbath, so we hear Him say to them:

Mark, 2—27: "And he said unto them, The *Sabbath was made for man,* and not man for the Sabbath."

28. "Therefore, the Son of man is Lord also of the Sabbath."

The Adventist tries very hard to prove that Jesus was here establishing the Seventh day for Sabbath, but He was far from teaching anything of the kind, but was taking the Sabbath up in himself, the same as the rest of law. Yes, the *Son of man is Lord of the Sabbath, With*

Power to Remove it, and *Power* to give to the *people of God Another Sabbath day.* I have a lot of their scripture quotations to prove that Jesus commanded the apostles and disciples to keep the seventh day.

The truth it, Jesus never told any one to keep the seventh day, but the Bible shows the complete fulfilment of this part of the Law, as well as the rest of the law.

Now, the truth is all the four books of the gospel record the last Jewish Sabbath, which the Adventists use to show the seventh day as the Sabbath of the New Testament. In order to answer and call attention to their point, I use the paragraph that they use, that you may also use your reasoning powers, so that as I close this by showing the Christian Sabbath, you can readily understand it. They refer to Mark, 16—1, "And when the *Sabbath was Past."* Yes, the Jewish Sabbath was past—*a thing of the past.*

Now, on these withhold judgment until a further showing. Again, Mathew, 28—1: *"In the end of the Sabbath." The Jewish Sabbath was ended and disannulled.*

CHAPTER III.

The Adventists think they have found something new, but they are only dragging those who will be led by them back into Judaism; they are trying to improve on what our Lord has done, by steadying the Ark as it moves.

Jesus Christ has provided "a new and living way" that can not be improved upon; it is a Perfect way, and all-sufficient. And He gives unto us the *Commandments* that He would *have us keep,* but remember that He writes His *law* in the *Christian's heart,* and *Their life* becomes His *commandment.*

Mathew, 19—16: "And behold, one came and said, what good thing shall I do, that I may have eternal life."

17. "Keep the commandments."

18. "Which?"

Jesus said: "Thou shalt do no murder.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thau shalt not bear false witness."

19. "Honour thy father and thy mother, and thou shalt love thy neighbour as thyself."

We have the lawyer ask in

Luke, 10—25: "What shall I do to inherit eternal life?"

And he makes him give his own answer.

26. "What is written; how readest thou?"

27. "He said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself."

28. "This do and Thou shalt live."

Then again, in Mathew, 22—35, we find a lawyer asking questions:

36. "Master, which is the great commandment in the law?" (Jesus does not tell him the seventh day.)

37. "Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

39. "And the second is like unto it, Thou shalt love they neighbour as thyself."

40. *"On these two commandments hang all the law and the prophets."*

(Not on the seventh day.)

Now then, look at these commandments, just as Jesus has called attention to them, and then take a sinful man, let him be converted, and then sanctified and *filled with the Holy Ghost,* and it will *produce* in that *man's life* the *keeping of every commandment,* even if he has never heard of the Ten Commandments.

Well, you say, what has that to do with it? It shows this, that the commandments are *no longer written on tables of stone* for us *to do* them. *But they are written in the Heart of* every true child of God, and as a spiritual result are *re-*

produced in the life lived now, as we are under the Holy Ghost's witnessing and teaching.

Hebrews, 10—14: "For by one offering He hath perfected forever them that are sanctified."

15. "Wherefore the *Holy Ghost also is a witness to us;* for after that He had said before."

16. "This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them."

17. "And their sins and iniquities will I remember no more. (Jeremiah, 31—31.) A new covenant He hath made, the first old. Now that which decayeth and waxeth old is ready to vanish away."

To illustrate, see the Saviour's words about committing adultery, showing that the law is in the heart.

Mathew, 5—28: "But I say unto you, That whosoever looketh on a woman to

lust after her, hath committed adultery with her already in his heart."

Yes, it is written in his heart, and the *commandment* there *written, means more than literally doing the act, it goes in to the very thoughts* and *desires* of the *heart.* See!

Mathew, 15—19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

20. "These are the things that defile a man."

1 John, 3—15, says: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

The new reaches much deeper and means more than the old. The shadow has grown into a reality. Now, as we have noted the change in the commandments, and the plan of their reproduction in the heart, through spiritual life in Christ, we will note other changes.

Hebrews, 7—12: "For the priesthood being changed, there is made of necessity a change also of the law."

18. "For there is verily *a Disannulling* of the *Commandment* going before, for the weakness and unprofitableness thereof."

19. "For the law made nothing perfect. But the bringing in of a better hope did; by which we draw nigh unto God."

Now, in *disannulling* of the *commandment,* the *Seventh* day also has *ceased* to be the *Sabbath,* and it is included in the disannulling (verse 18), and we see that (Heb., 4—4) Paul was speaking about the seventh day.

Hebrews, 4—4: "For He spake in a certain place of the seventh day, on this wise: And God did rest on the seventh day from all His works."

Which day was included in the disannulling of the commandments.

7. "Again He *limiteth* a *certain day,* saying in David," (Psalms, 95, a pro-

phesy) "To-day, after so long a time, as it is said: To-day if ye will hear his voice, harden not your hearts."

Then we have these words in

Hebrews, 3—7: "Wherefore, as the Holy Ghost saith: To-day if ye will hear his voice,"

8. "Harden not your hearts."

So then there is another day limited, and spoken of. It must come in with the *Holy Ghost dispensation.*

As the *Holy Ghost saith, To-day.* If ye will hear his voice, harden not your hearts, To-day. *The day that* the *Holy Ghost came,* and He did not come *until after the ascension of our Lord.* Then *He came in Power and authority, to teach and to lead the people of God in the ways* of *truth,* and to *take* the *things* of *Christ,* and *show them unto us.* See John, 14—16, 17, 26; John, 15—26; John, 16—13, 14, 15; also, 1 John, 2—20, 27. *And now, as we are under His leadership,* and to be *taught* by *Him,* He will teach us

and show us the Christian Sabbath, and many other things concerning our Lord and His will towards us. Acts, 1—2: "The former treatise have I made, O, Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up; *after that, He Through the Holy Ghost* had *given commandments* unto the *apostles* whom He had chosen."

After that, He gave commandments through the *Holy Ghost.* Just what Jesus said in John, 14—26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you *All Things,* and *bring All Things,* to your *remembrance,* whatsoever I have said unto you."

In the fifteenth verse, He speaks these words: "If ye love me keep my commandments."

Which would be *spoken* by, and *through* the *Holy Ghost.*

And now, as Jesus has come and lived the law and fulfilled it, to the last jot or

tittle, which was the end of the Jewish Sabbath (Math., 28—1), and then on the *First day* of the week He rose again in triumph over death, thereby commencing His resurrected life and power, *on* the *First day* of the *week.* And now, watch how plainly that the *First day* of the *week becomes that other day that* was *Limited* in Hebrews, 4—7, 8, by every *important event* in the *Holy Ghost Dispensation.* See now His coming in

Acts, 2—1: "And when the day of the Pentecost was fully come, they were all with one accord in one place."

Jesus had told them to tarry in Jerusalem, so there they are all with one accord, and he had told them that they should receive power after the Holy Ghost should come upon them.

Acts, 2—4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the *Spirit gave them* utterance."

As the *Spirit gave them utterance.*

Yes, they were now filled with the Holy Spirit and He was to lead them, and did lead them.

And when the day of Pentecost was fully come. Pentecost, which signifies *Fiftieth,* was the last day of the feast of weeks, i. e., *seven weeks after the passover.* It was the *Fiftieth* day after the 16th of Nisan; and as our Lord was crucified on the 15th of Nisan, which that year fell upon Friday, and his resurrection was on the *First day of the week, so Pentecost,* which was *Fifty days after, came on the First day of the week.*

Thus was the Christian Sabbath set apart, not only by the resurrection of the Son of God, but also by the effusion of the Holy Ghost. Yes, *He came* on the *First day of the week, saying, "To-day,* if ye will hear his voice, harden not your hearts." (He Limiteth another day.) He came on the First Day of the week. The Jews computed that the Law was given from Sinai (a shadow) on the

Fiftieth day after their *Fathers* left *Egypt;* and now, *Fifty days after* the *sprinkling* of the *blood* of the *true Paschal Lamb, the Holy Ghost comes* (The *Real, the Substance*) *on* the *First Day* of the *week,* and we have a spiritual leader to teach us to worship God in Spirit and in truth, and gives us the *First day* of the *week* as a *Christian Sabbath;* but our Rest is in Christ, through Faith.

Then, again, *Revelation was given* to us on the *Lord's day,* which is conceded to be the *First day* of the *week* by all spiritual Bible students. So again the first day of the week was honored by our Lord and the Holy Ghost, by the Holy Spirit taking the things of Jesus and the Father, and showing them unto us. John, 16—13, 14, 15.

Now, the Adventist does not recognize the establishing of the First day of the week as the Christian Sabbath as the work of the Holy Ghost, but the New Testament does. As a proof see Acts, 1—16,

how He filled the place of Judas; and then, in regard to limiting the other day, see Hebrews, 3—7, distinct work of the Holy Ghost. But the Adventist claims the Roman Catholics did it, by the order and decree of Constantine, a Priest or Pope of his day, which time was A. D. 321 (now note the dates that I give from this on), and I have heard Catholics make claim that they set apart the day, but as they claim that they are the true church and the only authority of God on earth, I do not wonder at the claim of the Roman church, because they claim the apostles as Roman Catholics, which claim is not correct, for the Catholic church proper did not consolidate *with the Roman church* until after A. D. 300. So the Catholic church is the true church, but the Roman Catholic church is not, for it brings in and still clings to pagan rites and ceremonies that never were a part of the church of the apostles. And to refute this claim of both the Roman Catholics

of to-day and the Adventist, I will use authority found in the Roman Catholic Bible commentary, and this Bible is revised and corrected under the superintendence of Rev. Fredric Canon Oakeley, M. A., with the approbation of the Cardinal Archbishop of Westminster and John Card. M'Closky, Archbishop of New York. Now this is certainly good authority, for the Catholics recognize it everywhere.

Now, here is what I find in this Bible in regard to the seventh day, as given in the Ten Commandments, as a Sabbath to the Jews in the law:

Exodus, 20—8: "Remember that thou keep holy the Sabbath day."

Now, here is the comment made on this passage:

"Saturday was kept holy by the Jews in honor of God's resting. *The apostles have authorized us to keep Sunday instead,* to commemorate the mysteries of Christ's resurrection, etc."

Now, this does not look like it was *done by Constantine in A. D. 321* in his day, or that it was of *Roman Catholic origin;* but it does look like it is good authority, that it was the *work* of the *Holy Ghost,* through the apostles, and as (Pentecost) the *Holy Ghost* came on the *First day* of the week, and *set* the *apostles preaching* the gospel, and three thousand were converted *on that* day, it is evident that the *First day* of the *week* was *recognized* as the *Christian Sabbath.* But with some its regular observance was broken, for many of the early Christians were slaves and belonged to heathen masters, and were often compelled to labor on that day, until the day was made legal for their protection, in A. D. 321 years after, and then, as the Catholic church merged into the Roman Catholic church at the date it did, and all of the apostles being dead at the time, that they would have the records of the early church, and what the apostles taught and established. I

will give another quotation found in the same Bible:

1 Corinthians, 16—1: "Now, concerning the collections that are made for the Saints, as I have given order to the churches of Galatia, so do you also."

2. "On the first day of the week, let every one of you put apart with himself, laying up what it shall well please him; that when I come, the gathering be not then to be made."

Now, the comment on verse 1 is: St. Paul had been charged by the apostles at the council of Jerusalem to collect alms from the faithful of other churches for their poor brethren in Palestine.

The comment on verse 2 is: "On the first day of the week, which is Sunday, and our Sabbath, and not the Jewish Sabbath, as St. Chrys observes, so that before this time (A. D. 59) the apostles had appointed the first day of the week for the worship of God."

Now, this is Roman Catholic Bible com-

mentary testimony as to when and who appointed the first day of the week as a Sabbath.

So you see that as early as A. D. 59, which was twenty-six years after the resurrection, also Acts 11—26, which was A. D. 42, nine years after, that the churches were organized and in full operation, and observing the first day of the week as a Sabbath. Now, this shows in accord with what we have already noticed of Paul's writing to the Hebrews, and to the Galatians, and to the Colossians as it appears in this writing. Yes, they took up a collection on the Sabbath; the churches still do so on the Sabbath. Again we see Acts, 20—7 (Protestant, A. D. 60; Catholic, A. D. 58): "And upon the first day of the week when the disciples came together to break bread" (the Lord's supper) "Paul preached unto them ready to depart on the morrow."

No, no. Let us not try to tear down the work of the Holy Ghost and give it

to man. Our Sabbath is Divinely Appointed, and man can not change it or desecrate it without suffering for it.

Infidel France tried that by taking from her statute the Christian Sabbath, and the result was that France as a first-class nation rapidly fell in the scale to a third-class nation, when she again recognized the Sabbath in her laws.

You say, how do you know that the Holy Ghost appointed the day? He said so on the day of Pentecost. Heb., 3—7, and Heb., 4—7. Then he put it into the hearts of the apostles to keep that day. Heb., 8—10. "I will put my laws into their mind, and write them in their hearts." And they were all with one accord and kept that day, and so did the churches.

Yes, the Holy Spirit did lead them and teach them, and he is still leading his disciples.

He led Phillip to the chariot of the eunuch. Acts, 8—26, 29, 39.

Peter was used by Him, with Ananias and Sapphira. Acts, 5—3.

The Spirit led Peter to Cornelius. Acts, 10.

He led Paul to Macedonia. Acts, 16—9.

He led Ananias to Saul. Acts, 9—10, 17.

He led Paul to Elymas. Acts, 13—8, 9, 10.

And we see in Acts and Hebrews where the Holy Ghost spake through the mouth of David in regard to the day. So also has He spoken through the apostles, and they observed the Christian Sabbath, and as has been shown already, Paul has been used largely by the Holy Ghost to correct the people and get them right on this matter.

And yet the Adventists stop at the resurrection, which honored the first day of the week with a risen Lord. They do not recognize the Holy Ghost working through and teaching the apostles what

the will of our Lord was concerning the day to be kept as a Sabbath to the people of God.

Hebrews, 10—1: "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect."

The Law could not make us perfect, but was only a shadow.

So also were the Ten Commandments a shadow of the commandments that Christ would give unto us; so then, as the commandments were disannulled (Heb., 7—18), which was the shadow of the new, which retains all the principles of the old. Yet the new reaches much farther and deeper, by including our thoughts and desires. In the old, if you did not stick a knife in your brother to murder him, you had kept the commandment not to kill. In the new, he that hateth his brother is a murderer; so also is the

seventh day, as a Sabbath, a shadow of the Christian Sabbath. See Leviticus, 23—10, 11. The first fruits of the harvest which were waved on the first day of the week, the shadow. Christ, the first fruits in the (New) Resurrection. First day of the week.

Fifty days later, sending the Holy Ghost on the First day of the week, which brings us into the new covenant dispensation under the Holy Ghost.

The law was given fifty days after the children of Israel left Egypt (a shadow). Fifty days after the Resurrection the Holy Ghost came, disannulling the old, and bringing in the new, by which men could be made perfect, through faith in Christ.

The Old was by works—*a Shadow.* The New, *by Faith* in *Christ.*

By *Grace are ye saved,* and not of *works. It is the Gift of God.*

CHAPTER IV.

Hebrews, 8—13: "In that He saith: A new covenant; He hath made the first old. *Now that which decayeth* and *waxeth Old* is ready to *vanish away.*"

And the *Holy Ghost came ushering in the new covenant,* and *teaching* and *preaching* the *spiritual way by faith* in Jesus Christ, and in his blood, as a Sufficiency for the Atonement for all our Sins, which is shown plainly in the ninth chapter of Hebrews, which shows the *old was* a *figure* (verses 8, 9) "for the time then present, which stood only in carnal ordinances (verse 10) until the time of reformation."

11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands."

12. "Neither by the blood of goats and calves, but by his *own blood,* he entered

in once into the holy place; having obtained eternal redemption for us."

14. "How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God, purge your conscience from dead works (the law) to serve the living God. By a new and living way, through his flesh and by his blood, whereof the Holy Ghost is witness to us" (Heb., 10—15), and from that day to this, he has ever been a witness to the child of God, and has blessed the *Christian Sabbath* and *Hallowed* it *in the Salvation* of the *Millions who have been his true followers,* and have gone home shouting "victory; all is well;" and the Holy Ghost was their witness that they had kept His *commandments,* and they kept the first day of the week as the Sabbath of the Lord. If they had done wrong in the sight of God, the Holy Ghost would have *witnessed with condemnation for disobedience, Instead* of *Peace* and *Rest.* Let

the child of God disobey the Holy Spirit's leading, and do the things that are not right in his sight, and see how quickly he will feel condemned and be at unrest. The Holy Ghost witnesseth to us. See 1 John, 3—21: "Beloved, if our heart condemn us not, then have we confidence towards God."

The Holy Ghost is our witness.

22. "And whatsoever we ask we receive of him, because we *keep* his *commandments,* and do those things that are pleasing in his sight."

The Holy Ghost is our witness that we do please him. Again

23. "And this is his commandment: That we should believe on the name of his Son Jesus Christ (not the seventh day), and love one another as he gave us commandment."

And I am so glad that We that are in Christ, and have been baptized with the Holy Ghost, have the Holy Ghost as our

witness, without our keeping the Jewish Sabbath.

Now, in writing this account of the Two covenants, and the Two Sabbath days, I have only used my Bibles (Protestant and Catholic), with some comments to show that our Christian Sabbath was of Divine origin, and was given to us through and by the Holy Ghost, He establishing the *First Day* of the *week* as the *Christian Sabbath* at His coming, *He* speaking through the mouths of the apostles, and taking the things of Christ, and showing what to do and what to observe and to teach.

And as the New Testament shows plainly that the apostles had the churches organized and in full operation as early as nine years, A. D. 42 (Acts, 11—22), after the coming and descent of the Holy Ghost, it is plain to my mind that under his direction the apostles had set apart that day, from the time of his coming, as it would naturally take time to organ-

ize the different churches that Paul mentions in 1 Corinthians, 16—1, which was twenty-six years after, or A. D. 59.

It is evident that the changing of the day was the work of the *Holy Ghost* through the apostles, and not the work of the Roman Catholics through Constantine, A. D. 321. And now, in order to sustain my views and scriptures used, I will give some historical points on the Sabbath days in question, gathered after I had written this thus far, which will refute the Adventist argument and claim.

I find the following statement in Johnson's Cyclopedia, vol. 4, part I: "Within a century after the death of the last of the apostles, we find the observance of the first day of the week, under the name of the *Lord's day,* established as a *Universal Custom* of the *church,* according to the unanimous testimony of *Barnabas, Ignatius, Pliny, Justin, Martyr,* and *Tertullian.*

"It was regarded *Not* as a *continuation*

of the *Jewish Sabbath* (which was *denounced, together with circumcision* and other Jewish and anti-Christian Practices), but rather as a substitute for it; and naturally its observance was based on the resurrection of Christ, rather than on the creation rest day, or the *Sabbath* of the *decalogue.*

"Tertullian (about 200), in saying that Sunday was given to joy, and enjoining on it abstinence from secular care and labor, makes it evident that the Lord's day was regarded as taking the true place of the original seventh day Sabbath. But the *position* of the *early church struggling in to existence,* exposed to persecution, and with many of its *members Slaves* of *Heathen masters,* would prevent unbroken regularity of worship and a general cessation of labor, *until* the *time* of *Constantine, A. D. 321,* the observance of Sunday as the weekly rest day was *Protected* by *Law.*

"Later in the history of the church the

connection between the Lord's day and the original Sabbath became explicitly recognized. The second council of Macon, A. D. 585, in forbidding secular work on that day, and enjoining that it be occupied with the hymns and praise of God, says, 'For this is the day of *Perpetual Rest;* this is *Shadowed* out to us by the *Seventh day in* the *law* and the *Prophets.*'"

Yes, it was *shadowed* out to us by the *law* and the *Prophets,* as the scripture that I have used does certainly prove.

And that the day was set apart long before Constantine's time. He had no more to do with establishing the first day of the week as the Sabbath than the Governor of Texas has in establishing Thanksgiving day by his proclamation requesting that the day be observed.

Then, again, the places of worship did not take the name of *church* until the *coming* in of the new covenant, which the *Holy Ghost brought* in with his coming

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as our teacher and leader, and it was through Him and by the authority of God the Father, God the Son, that God the Holy Ghost came and established the *church* of *Christ* as well as the *Christian Sabbath,* which was done by his coming on the *First day* of the *week, saying, To-day* is the *day* of *salvation.*

Yes, He *Limiteth a certain day.* (Heb., 4—7), "saying To-day, not the seventh day, *nor* the *seventh part of the time, But* a *Certain day, which was the day of his coming."*

Heb., 4—8: "For if Jesus (Margin, Joshua) had given them rest, then He would not have spoken of another day" (new version). So "there remaineth a rest, or a keeping of a Sabbath to the people of God."

And on the day of the Holy Ghost coming, He filled the one hundred and twenty so full of himself that they all prophesied and preached, and they have been preach-

ing on the First day of the week ever since.

And there were many added to the church daily; and *from that time* to this the *church stands* out as clear to the *Christians, Established* by the *Holy Ghost,* as the *Temple* or *Synagogues did* to *the Jews.* So has the *First day* of the *week been observed,* and as *distinct, by* the *Christians,* unbroken down to the present as a Sabbath unto the Lord. So *Sabbath means* the *first day* of *the week, Set Apart* and *Sanctified,* and *made Holy* unto the *Christians* by the coming of the Holy Ghost, just as much as Sabbath means the seventh day of the week, set apart and Hallowed and made Holy by God, did to the Jews.

To us it means a *Saviour* in *Christ.* To the *Jews* it *means* the *old law without* Christ or hope.

Paul says (Heb., 8—13): "In that He saith new covenant, he hath made the first old. Now that which decayeth and

waxeth old is ready to vanish away." See Heb., 7—12, 18 19. A "*necessity* of *changing the law,*" and a "*disannulling of the commandment.*"

You can see that the Christians did observe the first day of the week as a Sabbath (Acts, 2; Acts, 20—7), preached, and had the Lord's supper. We still do the same. 1 Cor., 16—1, 2: "A collection in the churches for the poor Saints." We do the same. Notice that it was in the *churches. Not* in the *temple* or *synagogue.*

But the Adventists claim that Sabbath always means seventh day. But it does not; it means a day *Hallowed* and *set Apart by God,* but does not mean that God can not change the day according to his purpose; which the scripture plainly shows. That the first was the sign and shadowed forth the second, Heb., 8—8. And in this they fail to recognize the office or work of the Holy Ghost as the direct work of God, according to his pur-

pose. Then again, they claim that the term "commandments" always includes the keeping of the Seventh day, although the scripture shows (Heb., 4—7, 8), "that another day was Limited," and Hebrews, 7—18, "shows the commandment was disannulled." And they, like the Jews in Paul's time, are trying to proselyte the Christians, ever looking backward to the Egyptian field of bondage and servitude, and to feast on the *Garlic* and *Onions*. See how Paul talks to the Christians about this matter in Galatians, 3d and 4th chapters, about the observance of these things.

Now, I want to show how their writers handle the scripture, and the interpretation that they give. I have a pamphlet written by Mrs. S. M. I. Henry. Of course it is written as question and answer, and they ask their own questions. For instance: "Question: In Col., 2—16, is not reference made direct to the Sabbath days and holy days as being

blotted out?" "Answer: The apostle says, in Col., 2—16, Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." (The word "days" *indicates* that the *Jews had one day,* and the *Christians another; for awhile some kept both days.—Author.*) *Her words:* "Reference is here made to the right of one man to judge another in any of these things. These are between every man and his God, and in such no man is to judge another."

Now, here she denies the right of one man judging another.

Yet she herself is sitting in judgment on *others keeping* the *Christian Sabbath.*

Now, read Col., 2—14, 15, 16, 17, and you can see that Mrs. Henry is not *dealing honestly* with *God's word,* for inasmuch as Paul is here showing those who had received Christ by faith that they were not under the old law, for the ordinances and observance of days were

only a shadow of things to come, but the body is of Christ, and when Christ had come He (Christ) took these things out of the way, nailing it to his cross; that they were no longer to observe these things, as the Jews did, and were trying to proselyte and confuse the Christians, so that they would not follow Christ. And Paul goes on to show that we are complete in him, through faith in Christ. Then he says, "Let no man (Jews) judge you in regard to the Sabbath days, for they were shadows of things to come, but the body is Christ. Let no man beguile you of your reward; hold fast to Christ."

Then again:

"Question: Will you please explain Galatians, 5—14, 'For all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy self.'"

"Answer: Galatians, 5—14, speaks very plainly upon the point of judging others."

How silly is such teaching.

Now see Gal., 5—14, "For all the law is fulfilled in one word" (and that word is Christ—John, 1—1), and that word is Christ, and He takes up the old law in Himself (Ephesians, 2—15), thus fulfilling it. The old law was of works, but Christ is love, and He gives us a law of love, loving our neighbour as ourselves; and to follow Him and to keep His commandments, which he has given through the Holy Ghost unto his apostles, whom he has chosen. Acts, 1—3.

And now, in conclusion, let me say, that as you read this compare and read with your Bible, before and after the passages quoted, and you will find the views that I have set forth in this work, strengthened and sustained. And it is so with all other works. If they do not harmonize with the word of God in their teaching, they are false. The scripture properly interpreted never contradicts *itself,* for God is not the author of confusion, but gives forth light and liberty through the

Holy Ghost to all of his true believing children that obediently seek the truth, as the Truth is in Christ Jesus.

So, armed with *Sanctified common sense,* the Christian that will patiently wait on the Lord for instruction and wisdom is not apt to err or make the word contradict itself.

2 Corinthians, 4—6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

And may that knowledge keep you from falling or stumbling, is the earnest prayer of him who has written this to you.

Yours, in Christ,

JOHN N. GILBERT.

Austin, Texas.

July 23, 1899.

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